

A GUIDE TO HAJJ, UMRAH & VISITING THE PROPHET'S MOSQUE

دليل الحاج والمعتمر

وزائر مسجد الرسول صلى الله عليه وسلم

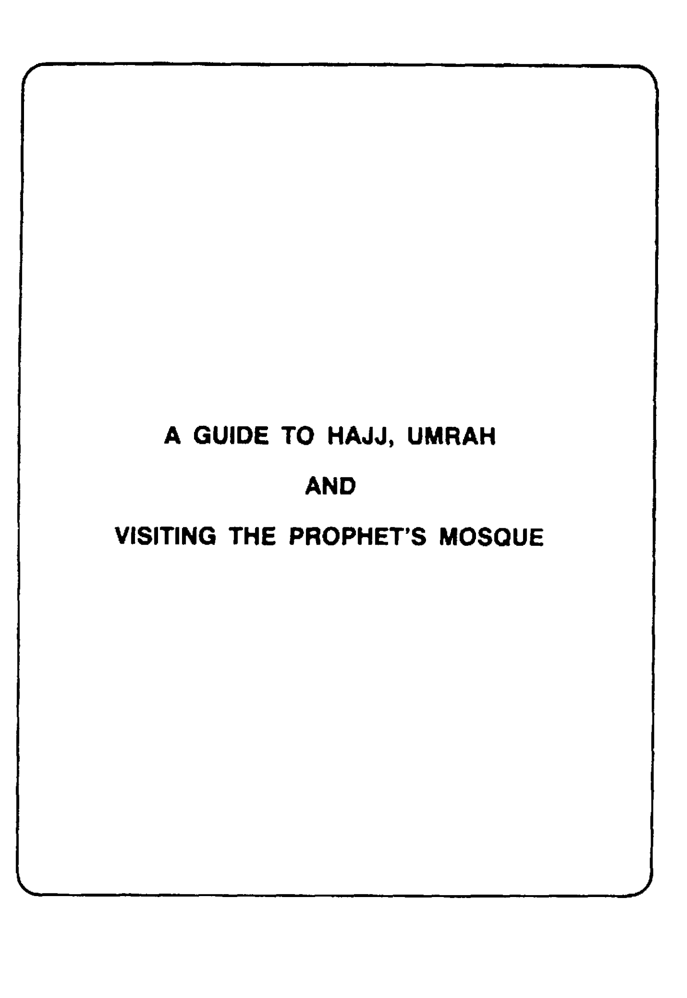
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A GUIDE TO HAJJ, UMRAH
AND
VISITING THE PROPHET'S MOSQUE

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بسم الله الرحمن الرحيم

In the name of Allah, the Compassionate, the Merciful

PREFACE

Dear pilgrim brothers and sisters,

Assalamu alaikum wa rahmatullahi wa barakatuhu. Congratulations and welcome on your arrival at these sacred precincts, on this blessed journey as guests of Allah, the Most Merciful.

This brief but comprehensive Guide is presented to you to outline the obligatory rites of *Hajj* and *'umrah* with which you ought to be familiar. It begins with some important advice. This advice is, first of all, for ourselves, and then it is offered to you in accordance with what Allah, the Most High, says concerning those of His servants who receive salvation and success in this world and the Hereafter: "They counsel each other of the truth and counsel each other of patience." It is further to put into practice His saying: "Cooperate with each other in goodness and fear of Allah, and do not cooperate in sin and transgression."

We ask you to read this booklet before you begin the rites of *Hajj* in order that you may acquaint yourself with what is to be done. You will find in it answers to many of your questions. We hope that you will keep this booklet with you as a reference for this year, and possibly for later years as well if it is Allah's will that you return again for *hajj*.

We ask you to share this booklet with other Muslims in order that they may also benefit from reading its contents. We ask Allah to accept from all of us our *hajj*, our striving, and our good deeds.

Wassalamu 'alaikum wa rahmatullahi wa barakatuhu.

'Abdul-'Aziz bin 'Abdullah bin Baz
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IMPORTANT ADVICE

Dear pilgrims, we praise Allah for having guided you to the *hajj* of His House and to the visit of the Sacred Precincts. May He accept from all of us our good deeds and increase His reward for us and for you.

The following advice is being offered to you in the hope that Allah will accept from all of us our *hajj* and our striving.

1. Remember that you are on a blessed journey. This journey, which is a migration toward Allah, is based on belief in His Unity (*tawheed*), on sincerity toward Him, on responding to His call, and on obedience to His commands. There is no greater reward than that of a *hajj which is acceptable to Allah* Ta'alah-the reward of the Garden of Paradise.

2. Be on your guard against the mischief of Sàtan, who intends to cause dissention among you. Love each other

as brothers and avoid disputes and disobedience to Allah. Know that the Messenger of Allah (may peace and blessings of Allah be on him) said, "None of you has truly believed unless he likes for his brother what the likes for himself."

3. Whenever you have a question concerning religious matters or concerning the *hajj*, ask knowledgeable Muslims until you receive a satisfactory answer. This is in accordance with what Allah has said: "If ye realise this not, ask of those who possess The Message." it is also in accordance with what the Prophet (peace be on him) has said: "When Allah intends good for someone, He gives him understanding of the religion."

4. Know that Allah has made certain acts *fard* (obligatory) and other acts *sunnah* (according to the practice of the Prophet, peace be on him). Allah does not accept a *sunnah* which violates some *fard*. Some pilgrims ignore this fact when they harm believing men and women in their zeal to kiss the *Black Stone*, to hasten in their circuits around the K'abah, to make *salah* behind the Sta-

tion of Ibraheem, to drink from Zamzam, and similar practices. These practices are *sunnah*. To harm any believer in doing them is *haram* (prohibited). How is it possible to carry out a *sunnah* observance while doing a *haram* deed? Therefore, avoid hurting each other, and Allah will grant you His mercy and will increase your reward.

We would also like to emphasize the following :

(a) It is not fitting that a Muslim man performs his *Salat* next to, or behind a woman in the Sacred Mosque or at any other place if it is at all possible to avoid doing so. Women should pray behind men.

(b) The doors and entrances to the Sacred Mosque are for traffic and should not be blocked by people praying there, even though if it is to join the congregational prayer that may be in progress.

(c) It is not permissible to block the free flow of people around the K'abah by sitting near the K'abah, by praying near it, or by standing near the Black Stone, or al-Hijr or

at the Station of Ibraheem, especially when the place is crowded, as this is a source of harm to other people.

(d) While safeguarding the dignity of Muslims is a *fard*, kissing the Black Stone is a *sunnah*. A *fard* cannot be sacrificed for a *sunnah*. When the area is crowded, it is sufficient to point to the Black Stone, saying "*Allahu akbar.*" and to continue to move with the flow of people without causing a break in the lines. Indeed, keeping an easy flow during circuits is the most commendable thing.

(e) It is not a sunnah to kiss the Yamani corner, but to touch it with the right hand, if it is not overcrowded, and say: "*Bismillahi wal-lahu akbar.*" But if it is difficult to touch it, then move on, do not point to it with your hand, or say *takbir*. For it is not reported of the Prophet. It is mustahabb (good) to recite the following supplication in between the Yamani corner and the Black Stone:

﴿ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴾

"Rabbaná átiná fid-donyá hasanatan wa fil-ákhirati hasanatan wa qina adhában-nar".

Finally, the best advice we can give you is that you follow the Book of Allah and the *sunnah* of His Messenger (peace be on him) in all what you do.

"Obey Allah and the Messenger in order that you may receive mercy."

VIOLATIONS OF ISLAM

Brother and sister Muslim, you must be aware that there are matters which nullify your Islam. We will mention here the ten most common violations. Please be mindful of them.

The First

Associating partners with Allah (*shirk*). Allah, the Most High, says, "Truly, if anyone associates partners with Allah, Allah will forbid him the Garden and his abode will be the Fire; the wrongdoers will have no helpers."

Calling upon the dead, asking their help, or offering them gifts or sacrifices are all forms of *shirk*.

The Second

Setting up intermediaries between oneself and Allah, making supplication to them, asking their intercession with Allah, and placing one's trust in them is unbelief (*kufr*).

The Third

Anyone who does not consider polytheists (*mushrikeen*) to be unbelievers, or who has doubts concerning their unbelief, or considers their way to be correct, is himself an unbeliever (*kafir*).

The Fourth

Anyone who believes any guidance other than the Prophet's guidance to be more perfect, or a decision other than the Prophet's decision to be better, is an

unbeliever. This applies to those who prefer the rule of Evil (*Taghout*) to the Prophet's rule. Some examples of this are:

(a) To believe that systems and laws made by human beings are better than the *Shari'ah* of Islam; for example,

that the Islamic system is not suitable for the twentieth century.

that Islam is the cause of the backwardness of Muslims.

Or that Islam is a relationship between Allah and the Muslim. It should not interfere in other aspects of life.

(b) To say that enforcing the punishments prescribed by Allah, such as cutting off the hand of a thief or stoning an adulterer, is not suitable in this day and age.

(c) To believe that it is permissible to give a rule from that which Allah did not reveal in Islamic transactions or matters of law, punishments or other affairs. Although

one may not believe such rulings to be superior to the *Shari'ah* he in effect affirms such a stand by declaring a thing which Allah has totally prohibited, such as adultery, drinking alcohol or usury, to be permissible. According to the consensus of Muslims, one who declares such things to be permissible is an unbeliever (*kafir*).

The Fifth

Anyone who hates any part of what the Messenger of Allah (may peace and blessings of Allah be on him) has declared to be lawful has nullified his Islam, even though he may act in accordance with it. Allah the Most High, says: "Because they disliked what Allah has revealed, their deeds are brought to nothing."

The Sixth

Anyone who ridicules any aspect of the religion of the Messenger of Allah (peace be on him), or any of its rewards or punishments, becomes an unbeliever. Allah,

the Most High, says: "Say: Do you ridicule Allah, His revelations and His Messenger? Make no excuse; you have disbelieved after your (profession of) faith."

The Seventh

The practice of magic included in this is causing a rift between a husband and wife by turning his love for her into hatred, or tempting a person to do things he dislikes by using black arts. One who engages in such a thing or is pleased with it is outside the pale of Islam. Allah the Most High, says, "The two (angels, Harut and Marut) did not teach anyone (magic) without warning them, 'Indeed, we are a trial; then do not disbelieve.'"

The Eighth

Supporting and aiding polytheists against the Muslims. Allah the Most High, says: "The one from among you who supports them belongs to them. Truly, Allah does not guide the people who do wrong."

The Ninth

Anyone who believes that some people are permitted to deviate from the *Shari'ah* of Muhammad (peace be on him) is an unbeliever by the word of Allah, the Most High: "If anyone seeks a religion other than *al-Islam* it will not be accepted from him, and in the Hereafter he will be among the losers."

The Tenth

To turn completely away from the religion of Allah, neither learning its precepts nor acting upon it. Allah the Most High, says: "Who does greater wrong than the one who is reminded of the revelations of his Lord and turns away from them. Truly, We shall recompense the guilty," and He also says: "But those who disbelieve turn away from that about which they are warned."

It makes no difference whether such violations are committed as a joke, in seriousness or out of fear, except when they are done under compulsion.

We seek refuge in Allah from such deeds as entail His wrath and severe punishment.

How to perform Hajj and 'Umrah, and to visit the Prophet's Mosque

Brother and sister Muslims:

There are three ways of performing the *hajj:*

Hajj al-tamatt'u (interrupted)
Hajj al-qiran (combined)
Hajj al-ifrad (single)

Hajj al-Tamatt'u

This means entering into *ihram* for the *'umrah* during the months of *Hajj*, i.e., the months of Shawwal, Dhul-Q'idah and the first ten days of Dhul-Hijjah; to take off *ihram* after performing the *'umrah;* and then to take *ihram* again for the *hajj* from Makkah on the 8th day of Dhul-Hijjah during the same year in which the *'umrah* was performed.

Hajj al-Qiran

This denotes entering into *ihram* for both the *'umrah* and the *hajj* at the same time, not taking off the *ihram*

until the Day of Sacrifice (the 10th of Dhul-Hijjah). Alternatively, one may first enter into *ihram* for the *'umrah,* and before beginning one's *tawaf* may make the intention of *ihram* for the *hajj* as well.

Hajj al-Ifrad

This signifies donning *ihram* for the *hajj* either from the prescribed Station of *ihram* *(al-miqat),* from Makkah if one resides there, or from a place in between al-miqat and Makkah in the event that one has brought a sacrificial animal with him, and to remain in *ihram* until the Day of Sacrifice. If one has not brought an animal for sacrifice, he is required to come out of *ihram* after performing *'umrah;* that is, he makes the (Sa'ye) around the K'abah *(tawaf),* performs the (Sa'ye) the running between Safa and Marwah, cuts some of his hair and then comes out of *ihram,* resuming his usual clothing and state. This is what the Prophet (peace be on him) prescribed for those people who had entered into *ihram* for the *hajj* without bringing a sacrificial animal; they then re-entered

into *ihram* on the 8th of Dhul-Hijjah. The same applies to a person who is performing *hajj al-qiran* in the event that he has not brought with him an animal to sacrifice; it is required that he comes out of *ihram* after the *'umrah,* as described above.

THE PERFORMANCE OF 'UMRAH

1. When you reach the prescribed Station (*al-miqat*), make *ghusl* (a shower or full washing of the whole body), use perfume if available, and then put on the two-piece garment of *ihram* (*izar and rida*), which preferably should be of white cloth. This applies to men only. A woman also makes *ghusl* but she does not use make up, and she may wear any clothes she has available as long as they do not display her adornments; she should be completely covered except for her face and hands. Then make your intention to perform 'Umrah by saying; *Labbayka 'Umrah,* or: *Labbayk Allahumma 'Umrah,* as follows:

(لبيك اللهم لبيك لبيك لا شريك لك لبيك

ان الحمد والنعمة لك والملك لا شريك لك)

"Labbayk, Allahumma.
Labbayk.
Labbayk. La shareeka laka.
Labbayk.
Innal-hamda wan-n'imata laka
wal-mulk.
La shareeka lak'."

(Here I am at Your service.
O Lord, here I am.
Here I am. No partner do You
have. Here I am,
Truly, the praise and the favor is
Yours, and the dominion.
No partner do You have.)

Men should utter this aloud while women should say it silently. Repeat this *talbiyyah* frequently, and engage in the praise of 'Allah, in supplications for forgiveness, and

in the enjoining of what is good and forbidding of what is evil.

2. When you reach Makkah, make seven circuits (*Tawaf*) around the K'abah, beginning at the Black Stone with *takbir* (utterances of "*Allahu akbar*") and ending each at the same place. While making your (*Tawaf*) you may praise Allah and make supplications to Him in any words you please. It is preferable to end each with the words.

﴿ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴾

"Rabbana, atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina adhaban-nar."

(Our Lord, give us good in this world and good in the Hereafter. and save us from the punishment of the Fire.)

After completing the seventh cirucit, pray two *rak'ats* behind the Station of Ibraheem (*Maqam Ibraheem*) if it is possible, even though you may be a little far from it. Otherwise at any other place within the Sacred Mosque.

3. You then go to as-safa and climb on it. Facing the K'abah, praise Allah, raising your hands, say *takbir* (*"Allahu akbar"*) three times. Then make supplication to Allah, repeating your supplication three times as this is the *sunnah*. Then say

(لا إله إلا الله وحده لا شريك لهله الملك وله الحمد وهو على كل شيء قدير)

لا إله إلا الله وحده أنجز وعده ونصر عبده وهزم الأحزاب وحده

"La ilaha illal-Lah, wahdahu la sharika Lah."

Lahul-mulk wa lahul-hamd, wa huwa 'ala kulli shayin qadeer".

"La ilaha illal-lah, wahdahu, Anjaza wadahu Wanasara abdahu wa hazama al ahzab wahdahu."

(There is no deity except Allah, the One without a partner.

His is the dominion and His is the praise, and He is powerfull over everything.

There is no deity except Allah, completed His promise, supported His Slave and defeated the parties Alone.

It is preferable to utter this supplication three times, but there is no harm in saying it less than three times.

You then descend from as-Safa and do the *sa'ye* of the *'umrah* seven times. Increase your pace between the green posts, but walk at a normal pace before and after them. When you climb on the Marwah, praise Allah and do as you did at as-Safa, repeating your supplications, if you can conveniently do so, three times.

There are no required formulas or supplications for *tawaf* and *sa'ye*. It is up to the worshipper to praise Allah or supplicate Him in his own words, or he may recite portions of the Qur'an, with due regard to the supplications which the Prophet (peace be on him) recited during the performance of these rites.

4. After *sa'y,* end your *'umrah* by shaving or shortening your hair. After this, the prohibitions pertaining to the

state of *ihram* are lifted and you may now resume your normal life.

If you are doing *hajj al-tamatt'u* the sacrifice of a sheep or the seventh part of a camel or a cow becomes obligatory for you on the Day of Sacrifice (the 10th of Dhul-Hijjah). If you cannot afford this sacrifice, it is obligatory for you to fast ten days, three of them during the *hajj* and seven after returning home.

If you are performing *hajj al-tamatt'u or hajj al-qiran,* it is preferable to fast these three days before the Day of 'Arafat (the 9th of Dhul-Hijjah).

THE PERFORMANCE OF HAJJ

1. If you are performing *hajj al-ifrad* or *hajj al-qiran* (i.e., *hajj* combined with *'umrah*), you enter into *ihram* at the 'station of *Ihram* (*al-miqat*) through which you pass on your way to Makkah.

If you do not pass through any Station of *Ihram* on your way to Makkah, you enter into *ihram* from your residence.

If you are performing *hajj al-tamatt'u* (the interrupted *hajj*), you enter into *ihram* for *hajj* from your residence in Makkah on the 8th of Dhul-Hijjah. Perform *ghusl* (shower or washing of the entire body), perfume yourself if possible, and put on the two garments of *ihram*. This applies to men. Women likewise perform *ghusl* but are not to use perfume. They may wear any suitable clothes they have as long as they do not show their adornments and cover every part of their bodies excepting the hands and face. For woman, if she is in the presence of other men who are not her immediate relatives like her husband, father, brother or son then she should cover her face. After putting on *ihram* make your niyyah (intention) by Saying: *Labbayka Hajjan*, then recite *talbiyyah:*

(لبيك اللهم لبيك لبيك لا شريك لك لبيك
ان الحمد والنعمة لك والملك لا شريك لك)

"Labbayk, Allahumma.
Labbayk.
Labbayk. La shareeka laka.
Labbayk.

Innal-hamda wan-n'imata laka
wal-mulk.
La shareeka lak'."

(Here I am at Your service, O Lord, here I am. No partner do You have. Here I am. Truly, the praise and the favor is Yours, and the dominion. No partner do You have.)

2. You then go to Mina, where you pray the *Dhuhr, 'Asr, Maghrib, 'Isha* and *Fajr* prayers at their proper times, shortening prayers of four *rak'as* to two *rak'as*. Do not combine these prayers.

3. When the sun has risen on the 9th of Dhul-Hijjah, proceed toward 'Arafat in a dignified manner and without harming your fellow pilgrims. At 'Arafat, pray the *Dhuhr* and *'Asr* prayers, shortened and combined during the time of *Dhuhr* with one *adhan* and two *iqamahs.*

Make sure that you are within the boundaries of 'Arafat. Stay within the boundaries of 'Arafat, except the valley of (Oranah, reciting the praise of Allah the Most High, and

offering supplications facing *qiblah* with upraised hands, as was the practice of Prophet Muhammad (may peace and blessings of Allah be on him). Remain at 'Arafat until after sunset.

4. When the sun has set, proceed toward Muzdalifah in a peaceful and dignified manner, reciting *talbiyyah*. Do not harm or cause any discomfort to your fellow Muslims. When you arrive at Muzdalifah, pray the *Maghrib* and *'Isha* prayers combined, shortening *'Isha* to two *rak'ats*. Stay at Muzdalifah until you have prayed the *Fajr* prayer. Then wait until the brightness of the morning is wide spread, supplicate facing *qiblah* with upraised hands, following the practice of the Prophet (peace be on him).

● For women or weak individuals, it is permissible to proceed to Mina at any time after midnight.

In Muzdalifah, pick up only seven pebbles to throw at the Stone Pillar of 'Aqabah. Other pebbles can be picked up at Mina. There is no harm even if the seven pebbles to

be thrown at the Stone Pillar of 'Aqabah are also picked up at Mina.

6. When you arrive at Mina, do the following:

(a) At the Stone Pillar of 'Aqabah (this is the pillar nearest to Makkah) throw the seven pebbles one after the other, saying *"Allahu akbar"* at each throw.

(b) If you are required to sacrifice, slaughter your sacrificial animal. You are to eat some of its meat and distribute the major part of it to the needy.

(c) Shave your head or cut some hair from it. Shaving is preferable for men, while for women the length of hair to be cut is that of a fingertip.

● The above-mentioned order of doing things is preferred, however, if they are done in some other order, there is no harm in it.

● After you have thrown the pebbles and shaved or cut some of your hair, the prohibitions of *ihram* are lifted, excepting the prohibition of sexual intercourse

with your spouse. This is the first *tahallul*, i.e., returning to one's normal state. You are now to wear your usual clothes.

7. Then you go to Makkah and perform the *tawaf al-ifadah* (the tawaf which is an essential part of the Hajj). If you are doing *hajj al-tamatt'u*, you also perform *sa'ye*. If you are performing *hajj al-ifrad* or *hajj al-qiran* and you did not perform *sa'ye* with *tawaf al-qudum* (the *Tawaf* of Arrival), you must do *sa'ye* now. After this, the prohibition of marital relations is also lifted and you return to a completely normal life.

- It is permissible to delay the *tawaf al-ifadah* until the days spent at Mina are over, going to Makkah for this *tawaf* after all three Pillars have been stoned.

8. After performing your *tawaf al-ifadah* on the Day of Sacrifice, return to Mina and spend there the nights preceding the 11th, 12th and 13th days of Dhul-Hijjah (the three days following the Day of Sacrifice which are known as *ayyamu-tashreeq*. It is however, permissible to spend only two nights in Mina instead of three.

9. At any time in the afternoon of each of the two or three days of your stay in Mina, stone each of the three Pillars, starting with the first Pillar (i.e., the one which is farthest from Makkah), followed by the middle Pillar and lastly the Pillar of 'Aqabah. Throw seven pebbles, one by one, at each of these Pillars, saying *"Allahu akbar"* at each throw.

● If you stay in Mina for only two days, you must leave Mina before the sun sets on the second day. If the sun should set before you are able to depart, remain in Mina for the third night and throw pebbles again the next day. In any case, it is preferable to remain in Mina for three nights.

● It is permissible for the sick and the weak to appoint a proxy to throw their pebbles. The proxy first throws his own pebbles, followed by the pebbles of the person he represents while at the same pillar.

10. If you decide to return to your country after completing the rites of *hajj*, you perform the Farewell *Tawaf*

(*tawaf al-wida*) before leaving Makkah. No one is excused from this except women who are menstruating or in the period of discharge following childbirth.

OBLIGATIONS DURING IHRAM

During the state of *Ihram* for *hajj* or 'Umrah, the following are obligatory;

1. To faithfully observe all that Allah has made obligatory, such as the daily prayers at their proper times.

2. To avoid what Allah has prohibited, such as wrong-doing, quarreling and committing sins.

3. To guard against injuring the Muslims by deed or by word.

4. To abstain from what is prohibited during *Ihram*, namely:

(a) Do not cut your nails or pull out hair. There is no blame on you if these break or come off by themselves

without your intending it.

(b) Do not use scent, whether on the clothes or on the body, or in food or drink. There is no harm if the effect of scent applied before putting on *ihram* remains.

(c) Do not kill, frighten or assist in hunting any land game as long as you are in *ihram*.

(d) Within the precints of al-Haram, no one, in the state of *ihram* or not, is allowed to cut trees, pluck vegetables or collect a lost property except for the sake of identifying it for its owner. For the Messenger of *Allah* (peace be upon him) said so.

(e) Do not propose to a woman or contract marriage either for yourself or on behalf of others. Sexual intercourse is prohibited too, so is touching the apposite sex with desire. All these actions are-prohibited during the period of *ihram*.

All these prohibitions apply equally to men and women alike.

In particular

- A man may not put any covering on his head. However, the shade of an umbrella or the roof of a car is permissible. There is no harm in carrying something on the head.

- A man may not wear a shirt or anything else which is sewn, such as a burnoose, turban, trousers, *khuff* (short, thin boot), on the whole or a part of his body. However, if an *izar* (one of the two garments of *ihram*, worn on the lower part of the body) is not available, trousers may be worn, and if sandals are not available *khuff* may be worn.

- It is forbidden for a woman to wear gloves on her hands or to cover her face with a face-veil (*niqab*) or *burq'u* (drape) during the state of *ihram*. However, if male strangers are around her, she should conceal her face with her head-covering or something similar. These rules apply until she comes out of *ihram*.

- If a person wears a sewn garment or covers his head (for men), uses perfume, pulls out some hairs, or cuts his nails through forgetfulness or due to ignorance,

there is no *fidyah* (expiation) for him. He should stop doing such things as soon as he remembers or is reminded of then.

● It is permissible to wear sandals, a ring, a pair of glasses, a hearing aid, a wrist watch, and a belt or a girdle which protects one's money or documents.

● It is permissible to change one's clothes and to wash them, as well as to wash one's hair and body, and it does not matter if some hair inadvertently falls out during washing.

VISITATION OF THE PROPHET'S MOSQUE

1. Going to Madinah at any time with the intention of visiting the Prophet's Mosque is a *sunnah,* as is performing *salah* in it. According to a *hadith of the Prophet* (may peace and blessing of Allah be on him), a *salah* performed in the Prophet's Mosque is better than a thousand *salats* in any other place excepting the Sacred Mosque *(Masjid al-Haram)* in Makkah.

2. There is no *ihram* nor *talbiyah* for the visit to the Prophet's Mosque, and it should be emphasized that there is no connection whatsoever between this visit and the *hajj.*

3. When you enter the Prophet's Mosque, enter with your right foot first, saying the name of Allah the Most High, and evoking blessings on His Prophet (may His peace and blessings be on him), and ask Allah to open the gates of His mercy for you. The recommended words for entering any mosque, including the Prophet's Mosque, are:

(أعوذ بالله العظيم ووجهه الكريم وسلطانه القديم من الشيطان الرجيم اللهم افتح لي أبواب رحمتك) ..

"A'udhu billahil-adheem wa wajhi hil-kareem wa sultanihil-qadeem mina - shaytani-rajeem. Allah-humma, iftah li abwaba rahmattk.

(I seek refuge in Allah the Al-mighty, and in His noble countenance and in His eternal power, from Satan the Rejected. O Allah, open to me the doors of Your mercy.)

4. Perform two *rak'ats* of *tahiyyat al-masjid* (the *salat* of "greeting of the mosque") after entering the Mosque, preferably in the *Rawdah* or otherwise anywhere else in the Mosque.

5. Then go to the grave of the Prophet (may the pèace and blessing of Allah be on him), and standing in front of it and facing it, say in a respectful and hushed voice:

(السلام عليك أيها النبي ورحمة الله وبركاته)

"Assalamu 'alaika, ayyuhan-nabiyya wa rahmatul-lahi wa barakatuhu."

(Peace be on you, O Prophet, and the mercy and blessings of Allah), and call for the blessings of Allah on him. There is no harm if you add:

(اللهم آته الوسيلة والفضيلة وابعثه المقام المحمود الذي وعدته) .

(اللهم أجزه عن أمته أفضل الجزاء) .

"Allahumma, atihil-waseelata wal-fadeelata wab-'athul-maqamal-mahmoudal-ladhee

wa-adtahu. Allahumma, ajzih 'an ummatihi afdalal-jaza'."

(O Lord, give him the right (of intercession) and the favor, and raise him to the praiseworthy station which you promised to him.

O Allah, reward him on behalf of his ummah (people) with the best of rewards.)

Then move a little to the right to stand before the grave of Abu Bakr (may Allah be pleased with him). Greet him and supplicate Allah to bestow His mercy and forgiveness on him.

Again move a little to the right to stand before the grave of 'Umar (may Allah be pleased with him), and greet him and make supplication for him.

6. It is *sunnah* to have (Taharah), and visit the Mosque of Quba and offer *salat* in it, as the Prophet (peace be on him) prayed there and encouraged others to do the same.

7. It is sunnah to visit the graves of al-Baqe'e cemetery, and the grave of Uthman (May Allah be pleased with him) and the martyrs of 'Uhud, and the grave of Hamzah (May Allah be pleased with them.); to greet them and to pray for the mercy of Allah upon them. The Prophet (peace be upon him) used to visit all these graves and pray for the souls of those who were buried there. He taught his companions when visiting graves to say:

(السلام عليكم أهل الديار من المؤمنين والمسلمين وإنّا إن شاء الله بكم لاحقون نسأل الله لنا ولكم العافية) .

"Assalamu 'alaikum, ahlal-diyar minal-mu'mineen wal-muslimeen, wa inna insha-Allah bikum lahi-qoon. Nasalal-laha lana wa lakumul-'afiyah.

(Reported by Muslim)

(Peace be on you, O dwellers of this place from among the Believers and the Muslims, and we will *insha-'Allah* join you. We ask Allah for security (from the Fire of Hell) for ourselves and for you.)

According to the *Shari'ah* besides the mosques and other places mentioned above, there are no other mos-

ques or places in Madinah which are to be visited. Therefore, do not burden yourself by visiting places for which there is no reward or for which, in fact, there might be some blame for doing so. And Allah is the source of guidance.

ERRORS OFTEN COMMITTED BY PILGRIMS

First: Errors Related to Ihram

Some pilgrims pypass the designated Station of *Ihram* on their route without either being in *Ihram* or entering into *Ihram* there, proceeding until they reach Jeddah or some other place within the precincts of the Stations, at which they enter into *Ihram*. This is against the command of Allah's Messenger (peace be on him), which stipulates that every pilgrim should enter into *Ihram* at the Station of *Ihram* which lies on his route.

If this happens to someone, he must either go back to

the Station of *Ihram* lying on his route and there enter into ihram, or he must make expiation by sacrificing a sheep in Makkah and feeding all its meat to the poor.

This applies to all pilgrims regardless of whether one passes the Station of *Ihram* by air, by sea or by land.

● If one did not pass through one of the five designated Stations of *Ihram*, he should enter into *Ihram* at a point which is nearest to the Station of *Ihram* on his route.

Second: Errors Related to Tawaf

1. Starting the *tawaf* at some point other than the site of the Black Stone, while it is obligatory to begin *tawaf* from the Black Stone.

2. Doing one's *tawaf* inside the Hijr of Isma'il, which means going around a portion of the K'abah rather than the whole of it since the Hijr of Isma'il is a part of the K'abah which would then be left out of *tawaf*. Such a *tawaf* is invalid.

3. Doing *ramal* (i.e., taking quick short steps) during all seven circuits while *ramal* is to be done only during the first three of the *Tawaf* of Arrival (*tawaf al-qudum*).

4. Struggling vehemently to kiss the Black Stone in this process and hitting or pushing people. Such acts, which are injurious to Muslims, are not permissible.

● It should be noted that the *tawaf* remains perfectly valid without kissing the Black Stone. If one does not or cannot kiss the Black Stone, it is sufficient simply to point to it, saying "*Allahu akbar*" when one comes parallel to it, although one may be at a distance from it.

5. Wiping one's hand over the Black Stone, seeking "blessings" (*barakah*) thereby is an innovation (*bid'a*) with no basis in the *Shari'ah* of Islam. The *sunnah* is to touch it or kiss it only when it can be done easily.

6. Touching the four corners of K'abah or its walls, and wiping one's hands against them. The Prophet (peace be on him) did not touch any part of K'abah except the Black Stone and the Yemeni Corner.

7. Saying specific formulas of supplications reserved for each circuit. The Prophet (peace be on him) did not specify any supplications except to say *"Allahu akbar"* when he reached the Black Stone and, at the end of each circuit between the Yamani Corner and the Black Stone, he said:

﴿ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴾

"Rabbana, atina fid-dunya hasanatan wa fil-akhirati hasana wa qina adhaban-nar."

(Our Lord, give us good in this world and good in the Hereafter and save us from the punishment of the Fire.)

8. Raising one's voice above the voices of others; whether in following or leading the *tawaf* as it causes confusion among the worshippers.

9. Struggling to pray at the Station of Ibraheem. This is contrary to the *sunnah*, besides being injurious to other worshippers. It is sufficient to pray the two *rak'ats of tawaf* after completing one's tawaf anywhere within the Sacred Mosque.

Third: Errors Related to Sa'ye

1. When climbing upon Safa and Marwah, some pilgrims face the K'abah and gesticulate toward it with their hand while saying *"Allahu akbar"* as if they were saying *takbir* for *salat*. This gesticulating is an error because the Prophet (peace be on him) raised his palms only for supplication. Here you may glorify and magnify Allah the Most High, supplicating Him in any words you wish while facing the direction of the K'abah. It is preferable to recite the *dhikr* which the Prophet (peace be on him) recited at Safa and Marwah.

2. Accelerating one's pace throughout the entire distance between the two hills. The *sunnah* is to accelerate one's pace only between the two green posts, while walking at normal pace the remainder of the way.

Fourth: Errors Related to 'Arafat

1. Some pilgrims camp outside the boundaries of 'Arafat and remain there until the sun has set; then they depart for Muzdalifah without standing at 'Arafat properly. This is a serious error which invalidates their *hajj* since standing in Arafat is the essence of *hajj*, and it is obligatory to be within its boundaries and not outside them, if it is not easy to do that, they may enter before sunset and remain there until sunset. It is quite acceptable to stand in Arafat during the night of sacrifice in particular.

2. Departing from 'Arafat before the sun has set is not permissible, because the messenger of Allah (peace be on him) stayed at 'Arafat until the sun had set completely.

3. Struggling through crowds in order to climb Mount 'Arafat is not permissible, because it causes much harm and injury to others. The entire Plain of 'Arafat is a place of standing, and neither climbing Mount 'Arafat nor making *salah* there has been recommended.

4. Making supplications facing Mount 'Arafat is incorrect because the *sunnah* is to face *qiblah* while making supplication.

5. Making heaps of earth or pebbles: during the day of 'Arafat, at particular places, by some people, has no bases in the *Shariah of Allah.*

Fifth: Errors Related to Muzdalifah

Some pilgrims start collecting pebbles to throw at the Stone Pillars in Mina as soon as they arrive in Muzdalifah prior to praying the *Maghrib* and *'Isha* prayers. This is not correct. Nor is the practice that all the pebbles must be collected at Muzdalifah.

The correct position is that the pebbles can be collected anywhere within the boundaries of *al-Haram* (the territory or precints of Makkah). It is known that the Prophet (peace be on him) did not ask that the pebbles for Jamratul-Aqabah be picked up for him from Muzdalifa. They were picked up for him, in the morning, after leaving Muzdalifa and on entering Mina. The rest of the pebbles were picked up, for him, from Mina, Too.

Some pilgrims wash the pebbles, but this is not recommended.

Error Related to Throwing the Pebbles.

1. Some pilgrims are under the impression that when they are throwing pebbles at the Stone Pillars, they are actually throwing them at *shayateen* (devils); hence they hurl them with rage and force. However, the throwing of the pebbles has been merely prescribed as a means of remembering Allah the Most High.

2. Some people throw big stones, shoes or pieces of wood. This is an excess in matters of religion which the Prophet (*peace be upon him*) prohibited, what is allowed is to throw pebbles the size of good beans.

3. Crowding and fighting with others at the Pillars while throwing the pebbles is not permissible. What is prescribed is to be gentle and to throw the pebbles without hurting anyone as much as possible.

4. Throwing all the pebbles at one time is an error. Scholars have said that this would be counted as only

one throw. The *Shari'ah* prescribes throwing the pebbles one by one, saying "*Allahu akbar*" at each separate throw.

5. Appointing a proxy to throw the pebbles, simply due to fear of the crowds or of hardship, while one is capable of doing it himself. Only sick or weak individuals are permitted to have a proxy for this act.

Seventh: Errors Related to the Farewell Tawaf (Tawaf al-Wida)

1. On the day of their departure, some pilgrims go to Makkah to perform their Farewell Tawaf before throwing the pebbles at the Pillars. Then they return to Mina to throw the pebbles, and depart from Mina for their respective countries. Thus their final rite becomes that of throwing the pebbles at the Pillars and not of the *tawaf* of K'abah. This is an error as the Prophet (peace be on him) said, "No one should depart without his last visit being to the House (K'abah)."

Accordingly, the Farewell *Tawaf* must take place after

one has completed all the rites of *hajj* (and before starting his journey for home). After this *tawaf* one should not stay in Makkah except during the time it takes to prepare to depart.

2. After finishing the Farewell *Tawaf*, some people walk backwards, facing the K'abah, as they exit from the Sacred Mosque, under the impression that this is a veneration of the K'abah. This act is an innovation (*bid'a*) in the religion and is without any basis.

3. After finishing the Farewell *Tawaf*, some pilgrims halt at the door of the Sacred Mosque to make supplications. This is also an innovation with no basis in the *Shari'ah* of Islam.

Eighth: Errors Related to the vist of the Prophet's Mosque

1. Touching and wiping one's hands on the walls and iron grilles, tying threads to the gratings, and other acts of this sort while visiting the grave of the Prophet (may peace and blessings of Allah be on him) in order to

receive blessings (*barakah*) are an innovation (*bid'a*). Blessings come from following what Allah and His Messenger (peace be on him) have prescribed, and not from following innovations.

2. Going to the caves of Mount Uhud or to the caves of Hira or Thaur near Makkah and hanging pieces of cloth or making supplications there have not been prescribed by Allah. All these are unnecessary hardships, innovations in the religion, and are without any basis in the *Shari'ah.*

3. Likewise, visiting certain sites under the impression that these constitute "relics" of the Prophet (peace be on him), as for example the place where his camel sat, the Well of 'Uthman or the Well of the Ring, and gathering soil from these places to obtain "blessings", are all innovations.

4. Calling upon the dead while visiting the graves at the Baqi' Cemetery or the graves of the martyrs of Uhud, and throwing coins in order to seek the blessings of the

place or of the people buried there, is a grievous error. Indeed, it is *shirk* (ascribing partners to Allah the Most High), as has been pointed out by scholars. It is clear from the Book of Allah and the *sunnah* of His Messenger (peace be on him) that all forms of worship are for Allah alone. It is not permissible to call upon, or to offer sacrifice, give vow, or any other form of *ibadah* (worship) except for Allah alone. Allah the Most High, says:

> "and they were commanded nothing except to worship Allah (only), purifying the religion for Him alone,"

and He also says,

> "Verily, the places of worship are for Allah (alone), so do not call on anyone else apart from Allah."

We ask Allah, the Most High, to improve the condition of the Muslims and to give them understanding of the religion, and to turn all of us away from errors and deviations. Indeed, He is the Hearing, the Responding.

WHAT IS REQUIRED OF THE PILGRIMS

1. To repent sincerely of all sins, and to spend on the *hajj* or *'umrah* out of his lawful earnings.

2. To guard one's tongue from lying, backbiting and slandering.

3. To purify the intention to perform *hajj* or *'umrah* solely to seek the pleasure of Allah the Most High.

4. To learn what actions are prescribed by the *Shari'ah* or *hajj* and *'umrah*, and in the event of any difficulty or problem to ask those who know.

5. When the pilgrim arrives at *al-miqat* (station of Ihram) he is free to choose one of the three types of *hajj* (ifrad, tamatt'u or qiran). Tamatt'u is preferable for a person who has not brought his sacrificial animal with him, while *qiran* is preferable for one who has his animal with him.

6. If the person entering *ihram* is afraid he may not be able to complete all the rites because of sickness or fear, he should make the condition: "I will return to the normal state in case I am obliged to."

7. The *hajj* of children is valid, but it does not fulfill their Islamic obligation of *hajj.*

8. During the state of *ihram,* one may take bath or wash his head or scratch it if need be.

9. A woman may veil her face with her headcovering if she fears that men are looking at her.

10. Many women wear a headband under the veil to keep it away from the face. This action has no basis.

11. It is permissible to wash the *ihram* garments and to wear them again, or to change into other *ihram* garments.

12. If, during the state of *ihram,* one should wear a sewn garment, cover his head, or use scent due to forgetfulness or ignorance, no expiation (penalty or redemptive offering) is required of him.

13. If one is performing *hajj al-tamatt'u or 'umrah*, he should stop reciting *talbiyyah* upon arriving at the K'abah before beginning his *tawaf.*

14. Walking with quick, short steps and baring the right shoulder is not permissible during *tawaf* except during the first three circuits of the *Tawaf* of Arrival (*tawaf al-qudum*). This applies to men only.

15. If the pilgrim forgets how many circuits he has performed, i.e., whether three or four, he should count them as three (that is, the lesser of the two numbers). The same procedure is to be followed for *sa'ye.*

16. In case of large crowds, there is no harm in performing the circuits beyond the Station of Ibraheem or even further beyond, as the whole of the Sacred Mosque is a place of *tawaf.*

17. It is prohibited for a woman to make *tawaf* showing her adornments, using perfume, or not covering properly what the *Shari'ah* requires her to be covered.

18. If a woman's menses begins or she gives birth after entering into *ihram,* it is not permissible for her to make *tawaf* until the flow of blood ceases and she is cleansed.

19. A woman may wear any dress for *ihram* as long as it does not resemble men's clothing, show her adornments, or cause temptation to men.

20. To verbalize the intentions for acts of worship other than the *hajj* or *'umrah* is an innovation (*bid'a*), and to say it aloud is even more incorrect.

21. If a Muslim has the intention of making *hajj* or *'umrah,* it is forbidden for him to pass by the appointed Station of *Ihram* (*al-miqat*) without entering into *ihram.*

22. If the pilgrim for *hajj* or *'umrah* is arriving by air, he enters into *ihram* on the plane when he passes parallel to the Station of *Ihram* on his route. He is to prepare himself for entering into *ihram* during the flight before boarding the plane.

23. If one resides in Makkah, or between Makkah and

the Stations of *Ihram,* he need not go anywhere to take *ihram*. In this case, he is to take his *ihram* for either *hajj* or *'umrah* at his place of residence.

24. In order to increase the number of their *'umrahs,* some people go to al-Tan'im or al-J'iranah after the *hajj* and subsequently return for *'umrah.* No support for this practice exists in the *Shari'ah.*

25. The pilgrim who is performing *hajj al-tamatt'u* re-enters *ihram* on the 8th of Dhul-Hijjah at the place in which he is staying in Makkah. It is not necessary for him to take *ihram* from any specified place within Makkah (such as al-Mizab), as many people do, nor is there any Farewell *Tawaf* for going out of Makkah at this time.

26. It is preferable to go to 'Arafat from Mina on the 9th of Dhul-Hijjah after the sun has risen.

27. It is not permissible to depart from 'Arafat on the 9th of Dhul-Hijjah before the sun has set. When the pilgrim departs after sunset, he should do so with ease and dignity.

28. The *Maghrib* and *'Isha* prayers are to be performed after arriving at Muzdalifah, whether at the time of *Maghrib* or during the period of *'Isha*.

29. It is permissible to gather the pebbles for stoning the Pillars from any place within the boundaries of Makkah (*al-Haram*), not necessarily from Muzdalifah.

30. It is not recommended to wash the pebbles. No report exists to the effect that the Prophet (peace be on him) or his Companions ever did this. Nor are the used pebbles to be used again.

31. It is permissible for women, children and weak individuals to proceed to Mina at the end of the night.

32. When the pilgrim arrives in Mina on the Day of 'Eid (the 10th of Dhul-Hijjah), he should stop reciting *talbiyyah*. The pebbles are to be thrown successively, one by one, at the Stone Pillar of 'Aqabah.

33. It is not required that the pebbles remain where they are thrown; it is only necessary that they be thrown at the Pillar.

34. According to the opinion of scholars, the period of sacrifice extends to the sunset of the third day.

35. *Tawaf al-ifadah* or *al-ziyarah* on the day of 'Eid (the 10th of Dhul-Hijjah) is an essential part of the *hajj* and *hajj* is not complete without it. However, it is permissible to delay it until the end of the stay in Mina.

36. The person making qiran between *hajj* and *'umrah* offers one *Sa'y* only. The same is true in the case of *ifrad,* if the person keeps his *ihram* until the day of *an-Nahr.*

37. On the Day of Sacrifice, it is preferable that the pilgrim do things in the following order: begins by throwing pebbles at the Pillar of 'Aqabah; then offers his sacrifice; then shaves or clips his hair, he then makes *tawaf* of the K'abah followed by *sa'ye* . Changing this order is, however, permissible.

38. Returning to full normal state is attained after one has done the following: (a) thrown the pebbles at the

Pillar of 'Aqabah; (b) shaved his head or clipped some of his hair; (c) done *tawaf al-ifada* with *sa'ye*.

39. If the pilgrim decides to shorten his stay in Mina, it is necessary that he departs from Mina before the sunset.

40. For a child who cannot do the throwing of pebbles, his guardian throws on his behalf after throwing his own pebbles.

41. A person who is not capable of going to the throwing due to old age, illness or pregnancy is permitted to appoint someone else (his proxy) to do the throwing on his or her behalf.

42. The proxy first throws his own pebbles and thereafter, without leaving the place, throws the pebbles on behalf of the person whom he represents at each of the three Pillars.

43. Except for the residents of the Sacred Mosque, it is obligatory on anyone who is doing *hajj al-tamatt'u* or *hajj al-qiran* to sacrifice a sheep or to share in the seventh part of a camel or a cow.

44. If the pilgrim is unable to make this sacrifice, he must fast three days during the *hajj* and seven days after returning home.

45. It is preferable that these three days of fasting be completed before the Day of 'Arafat so that he is not fasting on that day, or otherwise that he fast on the 11th, 12th and 13th of Dhul-Hijjah.

46. It is permissible to fast these three days either consecutively or separately, and the same applies to the seven days of fasting at home.

47. The Farewell *Tawaf* (*tawaf al-wida'*) is obligatory for every pilgrim excepting menstruating or post-partum women.

48. To visit the Prophet's Mosque in Madinah is a *sunnah*, whether it is done before the *hajj* or after it.

49. When you enter the Prophet's Mosque, it is *sunnah* to pray two *rak'ats* of *tahiyyat al-masjid* (the salah of greeting the mosque). Although you can perform this *salah* anywhere in the Mosque, it is preferable to perform it in the *Rawdah*.

50. Visiting the graves of the Prophet (peace be on him) and others is allowed for Males only, and not for females, so that they would not have to travel for such a visit.

51. Rubbing and wiping one's hands against the walls of the chamber containing the Prophet's tomb, kissing it, or doing circuits around it are all innovations which are prohibited. Such things were not done by our upright ancestors. In particular, making *tawaf* around the chamber is *shirk* (ascribing partners to Allah).

52. It is also shirk to call upon the Prophet (peace be upon him) for the fulfilment of a need or to remove a grief.

53. The Prophet's life in his grave is in the state of *barzakh* (the state of existence between death and resurrection on the Day of Judgement) and is in no way similar to his life on earth before his death. The nature and reality of the life of *barzakh* is known only to Allah the Most High.

54. People who stand in front of the Prophet's grave, raising their hands and making supplications, are doing something alien to Islam. This is an innovation in the religion.

55. Visiting the grave of the Prophet (peace be on him) is neither obligatory nor a condition for the completion of the *hajj*, as some people believe.

56. The *hadiths* cited by some people prescribing visitation of the Prophet's grave either have weak authority or are fabricated.

SOME SUPPLICATIONS WHICH MAY BE RECITED AT 'ARAFAT, AT THE SACRED SITES, AND AT OTHER PLACES OF SUPPLICATION

O Allah! I ask of You integrity and soundness in my religion, my life, my family, and my possessions.

O Allah! Cover my shame, pacify my fears, guard me

from what is in front of me and behind me, from what is on my right and on my left, over my head and under my feet.

O Allah! Grant health to my body. O Allah grant health to my hearing. O Allah! Grant health to my sight. There is no deity except You.

O Allah! I seek refuge in You from unbelief and poverty, and from the punishment of the grave. There is no deity except You.

O Allah! You are my Lord. There is no deity except You. You are my Creator and I am your creature. I try to keep my covenant with You and to live in the hope of Your promise as well as I can. I seek refuge in You from my own evil deeds. I acknowledge Your favors to me; and I acknowledge my sins. Forgive me my sins, for there is no one who can forgive sins except You.

O Allah! I seek refuge in You from worry and sorrow. I seek refuge in You from impotence and sloth, from stinginess and cowardice, and I seek refuge in You from the burden of debt and from being humbled by men.

O Allah! make the beginning of this day good, the middle prosperous, and the end successful. I ask You to grant me the good of this world and of the Hereafter, O Most Merciful of all Who show us mercy!

O Allah! I ask of You to make me pleased with what You decreed for me return to good life after death, and I earnestly seek the pleasure of looking at Your Glorious Countenance and the craving to meet you, without distress or affiction or misguiding trial. I seek refuge in You from oppressing others or being oppressed, from doing wrong or suffering wrong, and from committing an error or a sin which You will not forgive.

O Allah! I seek refuge in You from the feebleness of olg age.

O Allah! Guide me to the best of deeds and the best of morals, as none can guide to the best except You, and save me from bad deeds, as none can save me from what is bad except You.

O Allah! Strengthen my faith, expand my living space, and bless me in my livelihood.

O Allah! I seek refuge in You from negligence, degradation and destitution; I seek refuge in You from unbelief, wickedness, vanity and show; and I seek refuge in You from blindness, deafness and leprosy and bad diseases.

O Allah! Give my soul piety and my conscience purity. You are the Master of my soul and the Guardian of my conscience.

O Allah! I seek refuge in You from a knowledge which does not benefit, from a heart which does not tremble, from an ego which is not sated, and from a supplication which is not accepted.

O Allah! I seek refuge in You from the evil of what I did and from the evil of what I did not do; from the evil of what I know and from the evil of what I did not know.

O Allah! I seek refuge in You from a decline in Your favor, from a change in Your protection, from Your sudden punishment and all Your displeasure.

O Allah! I seek refuge in You from ruin and falling,

from drowning and burning, and from *senility:* I seek refuge in You from Satan's beguiling me at my death; and I seek refuge in You from being bitten by venomous creatures. I seek refuge in You from greed, bad manners, bad actions, bad desires and bad diseases. I seek refuge in You from the burden of debt, from being humbled by people, and from the ridicule of enemies.

O Allah! Strengthen my religion which is my fortress, make this world a better place of sojourn for me, and grant me a good life in the Hereafter which will be my abode. Make my life increase in all goodness and my death a rest from all evil.

O Allah! Support me and help me, and do not let others overpower me; guide me and make the following of Your Commands easy for me.

O Allah! make me grateful to You, mindful of You, full of fear toward You, devoted to obedience of You, humble before You, earnest in supplication, and penitent. My Lord, accept my repentance, wash away my sins, answer

my supplication, establish my veracity, guide my heart, make my tongue truthful, and remove all ill-feeling from my heart.

O Allah! I ask You for a resolute mind and firmness in following the guidance. I ask You to make me thankful for Your favor, to be of good service to You, and to grant me a sound heart and a truthful tongue. I ask You to grant me what You know to be good and to give me refuge from what is evil, and to forgive me — and You are the Knower of the Unseen.

O Allah! Inspire me with good conduct and save me from the evil of my selfishness. O Allah! I ask You to guide me to the doing of good deeds and abstaining from bad deeds and love those who are humble, and to forgive me and show mercy to me. And if You wish a trial for Your servants, take me to You before falling into it.

O Allah! I ask You for Your love and the love of those who love You, and for the love of every action which will bring me closer to Your love.

O Allah! I ask You the best of the request for the best in my supplication, for the best success and the best reward. Strengthen me, make heavier my balance of good, confirm my faith, elevate my rank, accept my worship, and forgive my mistakes, and I ask of You the highest ranks in the Garden of Paradise. I ask You for good beginnings, good endings, the totality of goodness, from the first to the last, from within and from without, and I ask of You the highest ranks in the Garden.

O Allah! I ask You to exalt my fame, lighten my burden, purify my heart, keep me chaste, forgive me my sins, and I ask of You a high rank in the Garden.

O Allah! Bless me in my sight, in my hearing, in my soul, in my body, in my conduct; bless me in my life, in my family, in my work; accept my good deeds, and I ask of You a high rank in the Garden.

O Allah! I seek refuge in You against difficulties, calamities, troubles, oppression and the ridicuie of enemies.

O Allah! O Controller of the Hearts!; Keep my heart firm in Your religion; keep it contented with Your worship.

O Allah! Grant us increase and not decrease, honor and not dishonor; give us Your favors and do not deprive us; prefer us, let not others be prefered to us.

O Allah! Grant us the best of outcomes in all our affairs, and save us from disgrace in this world and from punishment in the Hereafter.

O Allah! Grant us such fear of Your as will come between us and acts of disobedience to You; such obedience to You as will bring us to Your Garden; and such certainty that the calamities of this world will be made easy for us by You. Let us enjoy our hearing, our sight and our faculties as long as You grant us life, and let it be, the last to be taken away from us. Avenge us from those who have wronged us and help us against our enemies. Let no calamity be fall our religion; let not worldly affairs be our greatest care or all about which we know; and Let not those who have no fear of You and who do not show mercy toward us rule over us.

O Allah! I ask You to bestow Your mercy on me, to forgive me, to protect me from every sin, to give me a share of every good, and to grant me the attainment of the Garden and salvation from the Fire.

O Allah! Leave not for us a sin which You have not forgiven, nor a shortcoming which You have not concealed, nor a wary which You have not removed, nor a debt which You have not paid, nor a need from among the needs of this world or the Hereafter, the fulfillment of which is beneficial for us and pleasing to You, which You have not fulfilled, O Most Merciful of all show us mercy!

O Allah! I ask for a mercy from You by which You will guide my heart, settle my affairs, remove my worries, protect me from what is unseen to me, make my face radiant, purify my deeds, inspire me with wisdom, avert calamities from me, and protect me from every evil.

O Allah! I ask You for success on the day of judgment, and a life of happiness, and the rank of the martyrs, the companionship of the prophets, and victory over the

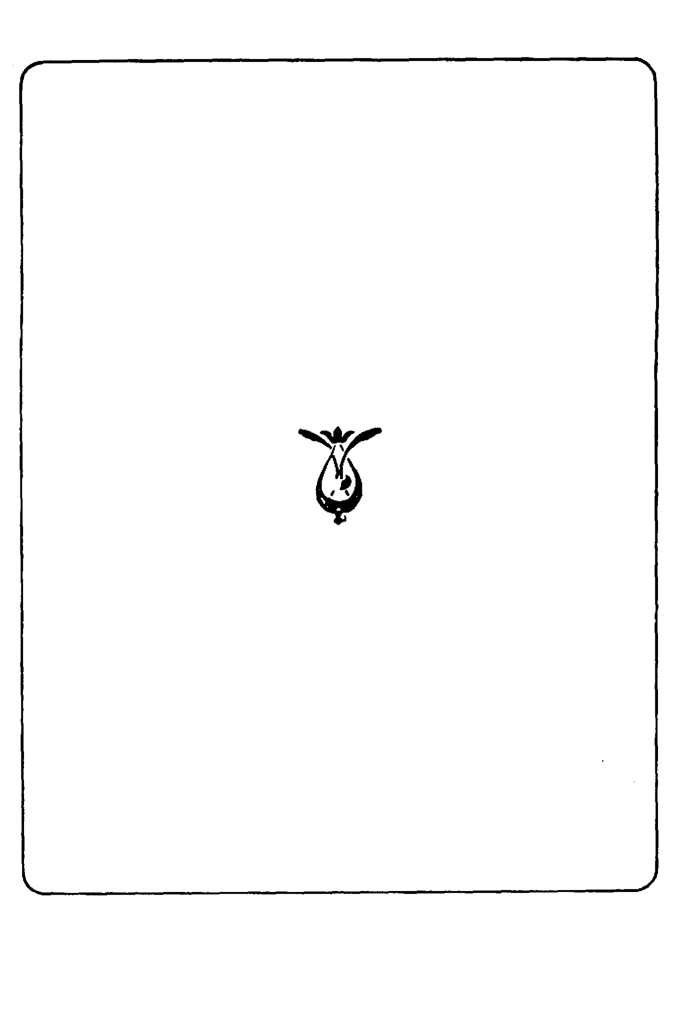
enemies. O Allah! I ask You for correctness of belief; for a faith which leads to good conduct; for a success which results in eternal felicity; for mercy, health and forgiveness from You, and for Your pleasure.

O Allah! I ask You for health, for integrity, for good character, and that I may be pleased with my portion.

O Allah! I seek refuge in You from the evil of my self, and from the evil of every creature which You are grasping by its forelock. O my Lord, keep me on the straight path.

O Allah! You hear my words, You behold my situation, You know what is open and what is hidden within me; nothing is hidden from You. It is me alone who is in need, a humble seeker of Your forgiveness. I beseech You with humility in my heart, with trembling and fear, in prostration and utter helplessness. O Allah! Grant me soundness of belief, goodness of character, forgiveness of my sins, and Your eternal pleasure in the Hereafter.

May Allah's blessings be upon Muhammad and his family and Companions.



مِنْكَ وَمَغفِرَةً مِنكَ وَرِضْوَاناً . اللَّهُمَّ إنِي أسألُكَ الصِحَّةَ وَالعِفَّةَ ، وَحُسْنَ الخُلُقِ ، وَالرِضَاءَ بالقَدَرِ . اللَّهُمَّ إنّي أعُوذُ بِكَ مِنْ شَرِّ نَفْسِي ، وَمِنْ شَرِّ كُلِّ دَابَّةٍ أنْتَ آخِذٌ بِنَاصِيَتِهَا ، إنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيم .

اللَّهُمَّ إنَّكَ تَسْمَعُ كَلَامِي ، وَتَرَى مَكَانِي وَتَعْلَمُ سِرِّي وَعَلَانِيَتِي ، وَلَا يَخْفَى عَلَيْكَ شَيءٌ مِنْ أمْرِي وَأنَا البَائِسُ الفَقِير ، وَالمُسْتَغِيثُ المُسْتَجِيرُ ، وَالوَجِلُ المُشْفِقُ المِقَرُّ المُعْتَرِفُ إلَيْكَ بِذَنْبِهِ أسْألُكَ مَسْألَةَ المِسْكِين ، وَأبْتَهِلُ إلَيْكَ ابْتَهَالَ المُذْنِبِ الذَّلِيْلِ ، وَأدْعُوكَ دُعَاءَ الخَائِفِ الضَّرِيرِ ، دُعَاءَ مَنْ خَضَعَتْ لَكَ رَقَبَتُهُ ، وَذَلَّ لَكَ جِسْمُهُ ، وَرغمَ لَكَ أنفُهُ .

وصَلَّى اللهُ عَلَى سَيِّدنَا مُحمَّد وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ .

لاَ يخَافَكَ وَلاَ يَرْحَمنا . اَللّٰهُمَّ إني أسأَلُكَ مُوْجبَاتِ رَحْمتِكَ ، وَعزَائِمِ مَغْفِرَتِكَ ، وَالْغَنيمَةَ مِنْ كُلِّ بِرٍّ ، وَالسَّلاَمَةَ مِنْ كُلِّ شَرٍّ ، وَالْفَوْزَ بِالْجنةِ ، والنَّجاةَ مِنَ النَّارِ . اَللّٰهُمَّ لا تَدَعْ لَنَا ذَنْباً إلا غَفَرْتَه ، ولا عَيْباً إلا سَتَرْتَهُ ، وَلاَ هَمّاً إلا فَرَّجْتَهُ ، وَلاَ دَيْناً إلاّ قَضَيْتَهُ ، وَلاَ حَاجَةً مِنْ حَوَائِج الدُّنْيا وَالآخِرَةِ هِيَ لَكَ رِضاً وَلَنَا صَلاَحٌ إلا قَضَيْتَها يَا أرْحَمَ الراحمين . اَللّٰهُمَّ إنِّي أسْأَلُكَ رَحْمةً مِنْ عِنْدِكَ ، تَهْدِي بِهَا قَلْبي ، وَتَجْمَع بِهَا أمْرِي ، وَتُلِمُّ بِهَا شَعْثِي ، وَتَحْفَظُ بهَا غَائِبِي وَتَرْفع بِهَا شَاهِدِي ، وَتُبَيِّضُ بِهَا وَجْهِي ، وَتُزَكِّي بِهَا عَمَلِي ، وتُلْهِمُنِي بهَا رُشْدِي ، وَتَرُدُّ بِهَا الفِتَنَ عَنّي ، وَتَعْصِمُنِي بِهَا مِنْ كُلِّ سُوءٍ . اَللّٰهُمَّ إنِّي أسْأَلُكَ الْفوزَ يَوْمَ الْقَضَاءِ ، وَعَيْشَ السُّعَدَاءِ ، وَمَنْزِلَ الشُّهَدَاءِ ، وَمُرَافقَةَ الأَنْبياءِ والنَّصْرَ عَلَى الأَعْدَاءِ . اَللّٰهُمَّ إنّي أسْأَلكَ صِحَّةً فِي إيمَانٍ ، وإيْمَانٍ فِي حُسْنِ خُلُقٍ ، وَنَجاحاً يَتْبَعُهُ فَلاَحٌ ، وَرَحْمَةً مِنْكَ وَعَافِيَةً

خُلقِي ، وَفِي أَهْلِي ، وَفِي مَحْيَايَ ، وفِي عَمَلِي ، وَتَقَبَّلْ حَسَنَاتِي ، وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَى مِنَ الْجنة . اَللّٰهُمَّ إنّي أَعُوذُ بِكَ مِنْ جَهْدِ الْبَلَاءِ ، وَدَرْكِ الشَّقَاءِ ، وَسُوْءِ الْقَضَاءِ ، وَشَمَاتَةِ الأَعْدَاءِ ، اَللّٰهُمَّ مُقَلِّبَ الْقُلوبِ ، ثَبِّتْ قَلْبِيْ عَلَى دِيْنِكَ . اَللّٰهُمَّ مُصَرِّفَ الْقُلوبِ وَالْأَبْصَارِ ، صَرِّفْ قُلُوْبَنَا عَلَى طَاعَتِكَ . اَللّٰهُمَّ زِدْنَا ولا تُنْقِصْنَا ، وَأَكْرِمْنَا وَلَا تُهِنَّا ، وَأَعْطِنَا وَلَا تُحرِمْنَا ، وآثِرْنَا ولا تُؤْثِرْ عَلَيْنَا . اَللّٰهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي الْأُمور كُلِّهَا ، وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَة . اَللّٰهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا تَحُولُ بِهِ بَيْنَنَا وَبَيْنَ مَعْصِيَتِكَ ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتَكَ ، وَمِنَ الْيَقِيْنِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مَصَائِبَ الدُّنْيَا ، وَمَتِّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَاتِنَا مَا أَحْيَيْتَنَا وَاجْعَلْهَا الْوَارِثَ مِنَّا ، وَاجْعَلْ ثَأْرَنَا عَلَى مَنْ ظَلَمَنَا ، وَانصُرْنَا عَلَى مَنْ عَادَانَا ، وَلَا تَجْعَلِ الدُّنْيَا أَكْبَر هَمِّنَا وَلَا مَبْلَغ عِلْمِنَا ولا تَجْعَلْ مُصِيْبَتَنَا فِي دِيْنِنَا وَلَا تُسَلِّطْ عَلَيْنَا بِذُنُوبِنَا مَنْ

اَللّٰهُمَّ أَلْهِمْنِي رُشْدِي ، وَقِنِي شَرَّ نَفْسِي . اَللّٰهُمَّ إِنِي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ ، وَحُبَّ الْمَسَاكِيْنِ ، وَأَنْ تَغْفِرَ لِي وَتَرْحَمنِي ، وَإِذَا أَرَدْتَ بِعِبَادِكَ فِتْنَةً ، فَتوفَّنِي إِلَيْكَ مِنْهَا غَيْرَ مَفْتُون ، اَللّٰهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ ، وَحُبَّ مَنْ يُحِبُّكَ ، وَحُبَّ كُلِّ عَمَلٍ يُقَرِّبُنِي إِلَي حُبِّكَ . اَللّٰهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَسْأَلِةِ ، وَخَيْرَ الدُّعَاءِ وَخَيْرَ النَّجَاحِ ، وَخَيْرَ الثَّوابِ ، وَثَبِّتْنِي وَثقِّلْ مَوَازِيْنِي ، وَحَقِّقْ إِيْمَانِي ، وَآرْفَعْ دَرَجَتِي ، وَتَقَبَّلْ صَلَاتِي ، وَآغْفِرْ خَطِيْئَاتِي ، وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ . اَللّٰهُمَّ إِنِّي أَسْأَلُكَ فَوَاتِحَ الْخَيْر ، وَخَوَاتِمَهُ ، وَجَوَامِعَهُ ، وَأَوَّلَهُ وآخِرَهُ ، وَظَاهِرَهُ وَبَاطِنَهُ وَالدَّرجَاتِ الْعُلَى مِنَ الْجَنَّةِ . اَللّٰهُمَّ إِنِي أَسْأَلُكَ أَنْ تَرْفَعَ ذِكْرِي ، وَتَضَعَ وِزْرِي ، وتُطَهِّر قَلْبِي ، وَتُحَصِّنَ فَرْجِي ، وَتَغْفِرَ لِي ذَنْبِي ، وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ ، اَللّٰهُمَّ إِنِي أَسْأَلُكَ أَنْ تُبَارِكَ فِي سَمْعِي ، وَفِي بَصَرِي ، وَفِي رُوحِي ، وَفِي خَلْقِي ، وَفِي

بِكَ مِنْ غَلَبَةِ الدَّيْنِ ، وَقَهْرِ الْعَدُوِّ ، وَشَمَاتَةِ الأَعْدَاءِ . اللهمَّ أَصْلِحْ لِي دِينِي ، الَّذِي هُوَ عِصْمَةُ أَمْرِي ، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي ، وأَصْلِحْ لِي آخِرَتِي ، التي إليهَا مَعَادِي ، واجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ ، وَآجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍ ، رَبِّ أَعِنِّي وَلاَ تُعِنْ عَلَيَّ ، وَانْصُرْنِي وَلاَ تَنصُرْ عَلَيَّ ، وَآهْدِنِي وَيَسِّرِ الْهُدَي لِي . اللهمَّ آجْعَلْنِي ذَكَّاراً لَكَ ، شكَّاراً لَكَ ، مِطْوَاعاً لَكَ ، مُخْبِتاً إِلَيْكَ ، أَوَّاهاً مُنِيباً ، رَبِّ تَقَبَّلْ تَوْبَتِي ، وَآغْسِلْ حَوْبَتِي ، وَأَجِبْ دَعْوَتِي ، وَثَبِّتْ حُجَّتِي ، وَآهْدِ قَلْبِي وَسَدِّدْ لِسَانِي ، وَآسْلُلْ سَخِيمَةَ صَدْرِي . اللّٰهُمَّ إِنِي أَسْأَلُكَ الثَّبَاتَ فِي الأَمرِ ، وَالْعَزِيمَةَ عَلَى الرُّشْدِ ، وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عَبَادَتِكَ ، وَأَسْأَلُكَ قَلْباً سَلِيماً ، وَلِسَاناً صَادِقاً ، وأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمَ ، وَأَسْتَغْفِرُكَ مِمَّا تَعْلَمُ ، وَأَنْتَ عَلاَّمُ الْغُيُوبِ .

الْقَسْوَةِ وَالْغَفْلَةِ وَالذِلَّةِ وَالْمَسْكَنةِ وَأَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفُسُوقِ وَالشِقَاقِ وَالسُّمْعَةِ والرِّيَاءِ .

وَأَعُوذُ بِكَ مِنَ الصَّمَمِ وَالْبُكْمِ وَالجُذَامِ وَسَيِّئِ الْأَسْقَامِ . اللهم آتِ نَفْسِي تَقْوَاهَا ، وَزَكِّها ، أَنْتَ خَيْرُ مَنْ زَكَّاهَا ، أَنْتَ وَلِيُّهَا وَمَوْلاَهَا ، اللهمَّ إِنِّي أَعُوذ بكَ مِنْ عِلْمٍ لاَ يَنْفعُ ، وَقَلْبٍ لاَ يَخْشَعُ ، وَنَفْسٍ لاَ تَشْبَعُ ، وَدَعْوَةٍ لاَ يُسْتَجَابُ لَهَا ، اللَّهُمَّ ، إِنِي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ ، وَمِنْ شَرِّ مَالَمْ أَعْمَلْ ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا عَلِمْتُ ، وَمِنْ شَرِّ مَالَمْ أَعْلَمْ ، اللهمَّ إِنِي أَعوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ ، وَتَحوُّلِ عَافِيَتِكَ ، وَفَجْاءَةِ نِقْمَتِكَ ، وَجمْيعِ سَخَطِكَ . اللهمَّ إِنّي أَعُوذُ بِكَ مِنَ الْهَدِمِ والتَّرَدِّي وَمِنَ الْغَرقِ وَالحرَقِ والْهَرم ، وأَعُوذُ بكَ مِنْ أَنْ يَتَخَبَّطنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ ، وأَعُوذُ بِكَ مِنْ أَنْ أموتَ لَدِيغاً ، وأَعُوذُ بِكَ مِنْ طَمَعٍ يَهْدِي إِلَي طَبْعٍ . اللهمَّ إِنّي أَعُوذُ بِكَ مِنْ مُنْكَراتِ الأَخلاَقِ وَالأَعْمَالِ وَالأَهْوَاءِ وَالأَدْوَاءِ ، وَأَعُوذُ

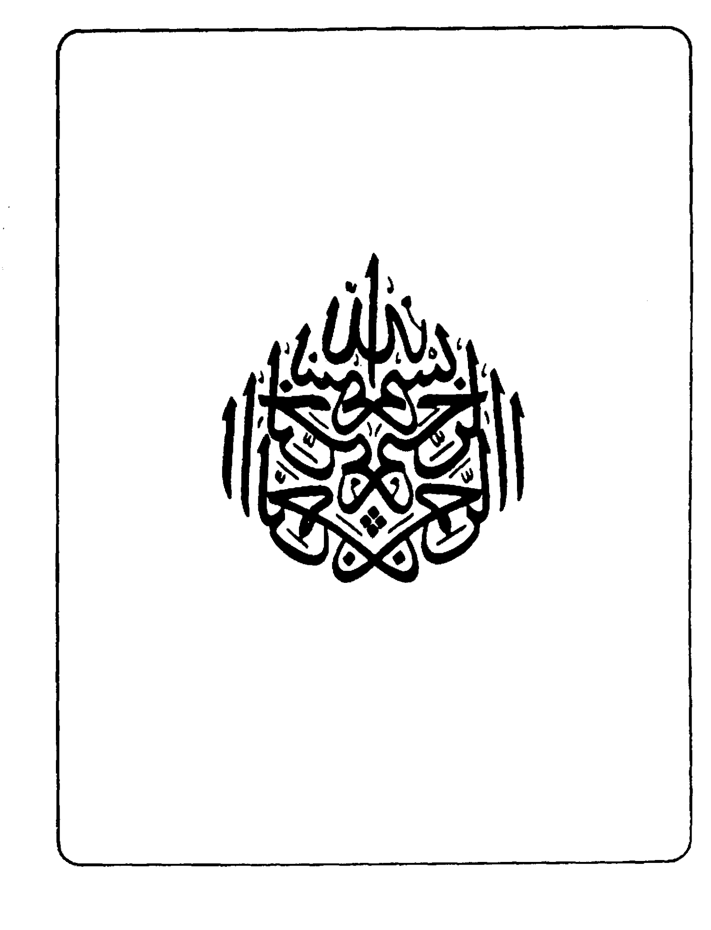
لَكَ بِنِعِمَتِكَ عَليَّ ، وَأَبُوءُ بِذَنْبِي ، فَاَغْفِر لِي ، إِنَّه لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ . اللّٰهُمَّ إِنِّي أَعُوذُ بكَ مِنَ الْهَمِّ وَالْحزن ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ ، وَمِنَ الْبُخْلِ وَالْجُبْنِ ، وَأعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ ، وَقَهْرِ الرِّجَالِ . اللّٰهُمَّ آجْعَلْ أَوَّلَ هٰذَا الْيَوْمِ صَلَاحاً وأَوْسَطَهُ فَلَاحاً ، وَآخِرَهُ نَجَاحاً ، وَأَسْأَلُكَ خَيْرَيْ الدُّنْيَا وَالْآخِرَة يَا أَرْحَمَ الرَّاحِمِينَ . اللّٰهُمَّ إِنِّي أَسْأَلُكَ الرِّضَى بَعْدَ الْقَضَاءِ ، وبرد الْعَيْشْ بَعْدَ الْمَوْتْ، وَلَذَّة النَّظَرِ إِلَى وَجْهِكَ الْكَرِيم ، وَالشَّوْقَ إِلَى لِقَائِكَ ، فِي غَيْرِ ضَرَّاء مُضِرَّة ، وَلَا فِتْنَة مُضلَّة ، وأَعُوذُ بكَ أَنْ أَظْلِمَ أو أُظلَم ، أو أَعْتَدِيَ أو يُعتَدى عَليَّ ، أَوْ أَكْتَسِبَ خَطِيئَةً أو ذَنْباً لَا تَغْفِرُهُ .. اللّٰهُمّ إني أَعُوذُ بكَ أَنْ أُرَدَّ إلى أَرْذَلِ الْعُمْرِ . اللّٰهُمَّ آهْدِني لِأَحْسَنِ الْأَعْمَالِ والأَخلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ .. وَآصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إلا أَنْتَ . اللهم أَصْلِحْ لِي دِيْنِي ، وَوَسِّعْ لِي فِي دَارِي وَبَارِكْ لِي فِيْ رِزْقِي . اللهم إني أَعُوذُ بِكَ مِنَ

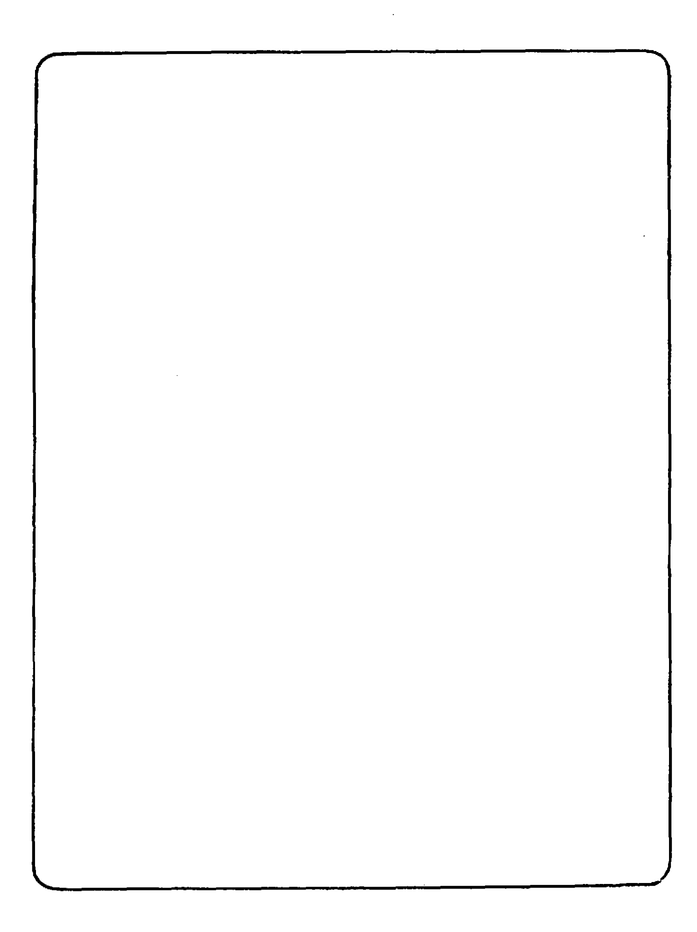
أدعيـــة

يُناسب الدعاء بها أو ما تيسر منها في عرفات وفي المشعر الحرام وفي غيرها من مواطن الدعاء .

اللّٰهُمَّ إنِّي أسألُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِيْنِي وَدُنْيَايَ وَأَهْلِي وَمَالِي . اللّٰهُمَّ اسْتُرْ عَوْرَاتِي ، وَآمِنْ رَوْعَاتِي اللّٰهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي ، وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي ، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغتَالَ مِنْ تَحْتِي .

اللّٰهُمَّ عَافِنِي فِي بَدَنِي اللّٰهُمَّ عَافِنِي فِي سَمْعِي ، اللّٰهُمَّ عَافِنِي فِي بَصَرِي . لاَ إِلٰهَ إِلَّا أَنْتَ . اللّٰهُمَّ إنِّي أَعُوْذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَمِنْ عَذَابِ الْقَبْرِ ، لا إله إلَّا أَنْتَ . اللّٰهُمَّ أَنْتَ رَبِّي لاَ إِلٰهَ إِلَّا أَنْتَ خَلَقْتَنِي ، وَأَنَا عَبْدُكَ ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ ، أَبُوءُ


بسم الله الرحمن الرحيم



دليل الحاج والمعتمر

وزائر مسجد الرسول ﷺ

(باللغة الإنجليزية)

عناوين المكاتب التعاونية للدعوة والإرشاد

شعبة الجاليات
(وزارة الشؤون الإسلامية والأوقاف والدعوة والإرشاد)
تليفون ٤٠١٠٩٠٤ ٠١ الرياض ١١١٣١

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ص.ب ٢٤٩٣٢ الرياض ١١٤٥٦

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ص. ب ٧٠٠٣٢ الرياض ١١٥٦٧

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تليفون وفاكس ٢٢٤٠٠٣٨ ٠٧ ص. ب

مكتب توعية الجاليات بالطائف
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مركز الدعوة والإرشاد بتبوك
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مكتب توعية الجاليات بعرعر
تليفون ٦٦١٠٥١٣
ص. ب ٨٧٥



المكتب التعاوني للدعوة والإرشاد

وتوعية الجاليات بالبديعة

تحت إشراف وزارة الشؤون الإسلامية والأوقاف والدعوة والإرشاد

المملكة العربية السعودية - ص . ب ٢٤٩٣٢ - الرياض ١١٤٥٦

هاتف ٤٣٣٠٨٨٨ - ١ - ٩٦٦ + فاكس ٤٣٠١١٢٢ - ١ - ٩٦٦ +

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